

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary Intelligence.

ENGLISH BAPTIST MISSION.

CALCUTTA.

[Extract from the Quarterly Letter of the United Missionaries to the Committee, dated May 13, 1829.]

English Department.

As the church in Circular Road had been waiting with anxiety a considerable time for the return of brother Yates, they immediately, on his arrival, invited him to the pastoral office, which they considered him virtually to have sustained before his departure. And it was the unanimous opinion of the brethren that he ought to accept it. Under such circumstances, with the united voice of the church and his brethren calling him to take this charge, he thought it his duty to submit to their wishes.

Two have been baptized, a native and an Indo-Briton, since brother Yates' return, and three or four others are coming forward as candidates. The members have resolved in future to support their own pastor, which, in addition to the efforts they make in various other ways to forward the objects of the mission, will require very considerable exertion on their part.

Translations.

We have taken the subject of the translations of the Scriptures into serious consideration, and have resolved, now that brother Yates is returned to us, to devote to it a considerable portion of our attention. We are maturing a plan which we trust will effectually promote our usefulness in this department, and propose to submit it to you at a very early period.

Printing Office and Type Foundry.

Since we last addressed you, both these departments have been in active operation under the superintendence of brother W. H. Pearce. Besides supplies more immediately for our own use, we have lately cut and cast, by order of our American brethren, a new fount of Burman type, which is to be immediately applied to the printing of their translation of the New Testament in that language, and have also furnished for our brethren at Singapore, a fount of Arabic Malay, in which an improved version of the Gospels, prepared by them, will be now executed.

Besides school books in various languages, we have also, since we last wrote you, printed upwards of 20,000 tracts in English, Bengalee,

Ooriya, Hindooee, or Hindoostanee, chiefly for the Calcutta Christian Tract and Book Society. Among these we may mention, as more particularly connected with our own exertions, some hymns in Hindoostanee, composed by our native preacher Soojantallee; the Parables of Christ in the same language, compiled by brother Thomas; the History of Lady Jane Grey, in Bengalee, translated by brother G. Pearce; with a fourth edition of the True Refuge, a tract designed to exhibit the fallacy of every other hope of salvation, except that presented by the Gospel, composed by brother W. H. Pearce.—We are happy to add, that the avenues for the useful distribution of religious tracts in India, are so evidently increasing in number and extent that the committee of the Calcutta Society have resolved on printing 6000 copies at least of each popular Bengalee Tract in one edition. The wide circulation of publications in the printed character, the establishment of numerous schools, the decrease of prejudice, and, we trust we may add, a more extensive spirit of inquiry, have all contributed their share in exciting the demand which these enlarged efforts are designed to supply.

Besides these and other publications of a direct Missionary nature, many works connected with general literature or science, or executed for the use of government, have passed through the press. The pecuniary advantage derived from these works, to the Missionary fund, is important. Since we last wrote to you, considerable assistance has been in this way afforded towards securing a share in the widow's fund for those brethren who have last joined us.—This object being now happily accomplished, we indulge the hope, that in case of the death of any of the brethren composing our union, the Society at home would be almost entirely relieved from expense in the support of their families, and thus be enabled to apply what they may raise for this purpose to those for whom no such provision is made.

Benevolent Institution.

The number of scholars in this institution under the care of brother Penney and his wife is nearly 300. We are happy to say that the general attendance and the improvement of the children continue every successive year to afford additional satisfaction to the friends of the institution, and pleasure to those who are more immediately engaged in imparting instruction. There are numerous instances, both from among the native as well as from among the Portuguese youths, of beneficial effects of education,

particularly where they remain a sufficient length of time to complete their studies. The raising of their moral characters, and the improvement of their temporal condition, are strikingly evident, and it is not in a few cases that we have had to rejoice in the conversion of some from Roman Catholic superstition, to the simplicity of the gospel; and in others, from the worship of dumb idols to the service of the living and true God. There are at the present time five youths in the school, who, we trust, are decidedly pious, one of whom has been for some time a member of the church. It is pleasing to state respecting him, that he has by his pious and amiable deportment, exercised a salutary influence over his school-fellows, in constraining them to follow his example. He has for some time conducted a prayer-meeting after school hours, at which those who are seriously disposed are affectionately invited to attend.—There are also two young men that have been called out of darkness into marvellous light, who regularly attend the Circular Road Chapel, and who received their first impressions while under instruction in this institution. It is expected that they will shortly offer themselves as candidates for baptism and church fellowship. The same may be said of some of the girls who, through the instruction received in school, are now members of churches, and are training up their children in the fear of God.

Doorgapore Station.

The services among the Native Christians residing at Doorgapore have been regularly attended to both on the Lord's day, and during the week, on which occasions the attendance of the native brethren and sisters has been uniformly good, and from their consistent behaviour it is presumed that they visit not the house of God in vain.

The happy restoration of Paunchoo to his place in the church and work of preaching the Gospel, has enabled brother Pearce to re-open the two chapels situated at Chitpore and Boronogor, where, for some weeks past, the gospel has been published regularly four times a week. These services are conducted early in the morning, and, therefore, do not interfere with brother Pearce's duties in the school. On these occasions, the people have generally listened with attention, some have appeared considerably impressed with what they have heard, so much so as to accompany our native brother to his residence for religious conversation.

Brother Pearce has also gone to a distance from home to make known the gospel. In some of these excursions, the native preacher accompanied him, particularly in visiting the villages situated on the banks of the river as far as Serampore, at which time they went from place to place in rotation, and generally met with encouragement to renew their visits. The banks of the river being considered peculiarly holy ground, are much more thickly peopled than the country a few miles inland, and being easy of access, become therefore a fine field for missionary labor.

At the beginning of the year brother Pearce took a missionary excursion through the Sunderbunds as far as Barrisaul. During this jour-

ney, which occupied fourteen days, many favorable opportunities were embraced of communicating the good news of salvation. It was pleasing to find in several obscure villages, persons that had heard the gospel in Calcutta, and Christian books preserved with great care.

In addition to the preaching of the gospel, the Word of God is read from house to house, and from place to place, in the vicinity of Chitpore, by one, after the manner so generally adopted in Ireland. For this mode of conveying divine truth, the manners of the Hindoos are peculiarly favorable. In consequence of their indolent feelings, in almost every house some idlers may be found at home, who spend their time in smoking, or talking, sleep, &c. Every court-yard, therefore, furnishes a congregation to the Bible reader, who, taking his seat in the midst of them, generally becomes an acceptable guest.

Taking all these things together, we feel greatly encouraged, and do hope to see brighter days, and desire both to labor and pray for their speedy appearance.

We remain, dear brethren, your affectionate friends and servants in the gospel,

W. YATES, J. THOMAS, JAS. PENNEY,
W. H. PEARCE, GEORGE PEARCE.

VIEW OF THE AMERICAN BOARD OF FOREIGN MISSIONS.

Abridged from the Missionary Herald.

CHEROKEES OF THE ARKANSAS.

[On the Arkansas river, 250 to 300 miles west of the Mississippi.—Commenced 1820.]

In May, 1828, this portion of the Cherokees exchanged the lands which they then occupied, for lands immediately west of them. They have been engaged in removing during the last year. The schools at Dwight and Mulberry, were in an unsettled state during the last winter, and in the spring were suspended, till the Cherokees should become settled, and the mission family prepared to receive them in their new residence. Evangelical labors among the people have been very limited, owing to their disturbed state, and to the variety of other labors devolving on the missionaries, while preparing the new station.

It is expected that there will be three stations: the principal one, called Dwight, is upon the Salisa, a northern branch of the Arkansas, about 100 miles west of the old station, and 30 miles east of Fort Gibson. Information has not been received respecting the sites of the other two.

The church last year contained 11 native members. There was preaching at stated times at nine places, congregations varying from 20 to 120. The boarding school at the old station contained 60 pupils. About 30 attended daily at Mulberry.

OSAGES.

[On the Neosho and Osage rivers, 300 miles west of the Mississippi. Commenced 1820.—3 stations.]

The stations are at *Union, Hopfield, and Harmony.*

State of Religion.—In the early part of the year, one of the missionaries remarked—

"I am more than ever encouraged relative to

the final success of this mission. I believe this is the unanimous feeling of the mission family here. I am also persuaded that there never was a time when they entered with more energy into their respective labors, nor a time when a greater amount of evangelical labor was demanded, or could be turned to better account. It has been already proved that some of the people are desirous to hear the good word of God, which is able to make them wise unto salvation.

Education.—There are two boarding schools—one at Union and the other at Harmony. The former contains 45 pupils; of whom 26 are Osages, 17 Creeks, and two Cherokees; the latter contains 40 pupils, nearly all of Osage descent. The members of both schools make good progress, and are promising.

INDIANS IN OHIO.

The station is on the Maumee river, near the Ottawa reservations, 20 miles from lake Erie.

The school contains 23 scholars. Considerable evangelical labor has been performed among the Ottawas, and in the neighboring white settlements, with the appearance of success.

MACKINAW.

[Station on the island, in the straits between lakes Huron and Michigan.—Commenced 1822.]

This mission is not designed specially for any one tribe of Indians. The scholars have been collected from a great variety of places about the upper lakes and the head waters of the Mississippi.

Religious Influence of the Mission.—There was no church, or Protestant minister, or professor of religion at Mackinaw, when the mission was commenced. The number admitted to the church since its organization, in 1822, exclusive of the mission family, is 63; of whom 52—25 of Indian descent and 27 whites—still remain members. Of these 15 are or have been members of the school. Unusual attention to religious instruction prevailed in the school and village during last winter and spring, as the result of which 33 have joined the church. Ten or 12 others, of whom four or five are of Indian descent, give evidence of being born again.—Some manifest eminent piety. The congregation on the Sabbath, consisting of the mission family, the school, and the people of the village, is usually from 200 to 250.

School.—In July last the school consisted of 104 scholars of Indian or mixed descent—56 boys and 48 girls—who were all boarded in the mission family, and taught by three instructors. The expenses of about 20 are paid by their parents or friends. From 40 to 50 children from the village attend school daily. The boarding scholars, both boys and girls, are employed, when out of school, in useful labor. There is also a large and flourishing Sabbath school.

STOCKBRIDGE INDIANS.

[On the southeast side of Fox river, 20 miles from Green Bay.—1 station, at Statesburg.]

Rev. Jesse Miner, the former missionary, died at this station last winter, and his family have returned to their friends. The number of In-

dians in this band is about 250. The tribe formerly resided in Massachusetts, afterwards in New York, and removed to Statesburg between 1822 and 1829. Their town is about four miles by two.

Church.—The Gospel was first preached among the Stockbridge Indians by Sergeant and Edwards, nearly 100 years ago, and a large church gathered. The church now consists of 39, of whom 28 have been hopefully converted and joined the church since Mr. Miner went there in July 1827. About 100 attend meeting on the Sabbath, and are very serious and orderly.

Education.—A school was established among them nearly 100 years since, and has been continued, with some interruptions, though generally taught by one of their own number. It now contains about 30 scholars. Nearly all the people understand English and can read the Bible. They have small libraries for the Sabbath school and for the adults. Nearly every family has a Bible and hymn-book.

The people are farmers and mechanics, with good farms and comfortable buildings. Order and morality generally prevail. Family prayer is practised by the members of the church and some others.

INDIANS IN THE STATE OF NEW YORK.

[Among the Senecas and Tuscaroras, near lake Erie and Niagara river.—3 stations.]

The stations are at *Tuscarora*, *Seneca* and *Cattaraugus*.

State of Religion.—The church at the three stations contains 86 members. The congregation at each of the stations has increased, and some special seriousness has been manifested at Cattaraugus. A neat and commodious meeting house has been erected at the expense of the Indians at Seneca, and that at Tuscarora has been completed. The monthly concert for prayer is attended and contributions made by the Indians at Seneca and Cattaraugus. Societies for the promotion of temperance have been formed, and large numbers have totally abandoned the use of ardent spirits. The people are improving in industry and morality.

Schools.—There are one hundred and five pupils taught in the schools at these stations. Two of the schools are boarding schools, the expenses of one of which is principally defrayed by the Indians.

One thousand copies of the Gospel of Luke have been printed by the Board in the Seneca language—also a small collection of hymns, and a small spelling book.

CHINA.

The Prudential Committee have for a year or two been desirous of sending a missionary to China, or to those speaking the Chinese language in the adjacent countries. They were strongly urged to this measure by the Rev. Dr. Morrison, missionary of the London Missionary Society to that place, and by an American merchant, engaged in the Canton trade, who has manifested a very deep interest in accomplishing the object. Rev. Elijah C. Bridgman, missionary, embarked at New York for Canton, Oct. 14. His labors will be directed to the ac-

quisition of the Chinese language; the distribution of books, tracts, and especially the Holy Scriptures in Chinese and English; preaching on the Sabbath to assemblies of English and American merchants and seamen, and to the Chinese, as soon and as far as Providence shall open the way.

Revivals of Religion.

REVIVAL IN NEW RICHMOND.

From the Rev. Thomas Cole, New Richmond, O. Dec. 16, 1829.

It is with unspeakable pleasure that we invite the attention of our readers to the following communication. Mr. Cole went to Ohio, about 18 months since, under the patronage of the Society, and was stationed at Racoon and Huntington, Gallia county, where he continued his labors one year, amid many embarrassments arising from ill health, and other causes, but not without some appearances of good effected.—With the entire approbation of the committee, he has recently removed to New Richmond, Clermont co., from which he writes as follows, under the above date.

"In consequence of my ill health, I was not able to repair to this place so soon as was desirable. The moment my health appeared equal to the journey, I set out, and arrived here on the 17th of October. Since that time, I have endeavored, in the midst of great bodily infirmity, to perform the duties of my station. The Presbyterian Church in this place has been organized about eight years, and at the time of its formation, consisted of 22 members. From that time until last August, there has been a gradual, though small increase, under the labors of different ministers, who have spent some time with them. Now and then the hearts of God's people were cheered with the hope of Zion's prosperity; but generally the state of morals out of the church, and the state of feeling within the church, have been unpromising. On the one hand, error and infidelity and irreligion lead the multitude to neglect the house of God and the appointed means of grace, and on the other, lukewarmness and disunion made the church like the shorn son of Manah. Perhaps there never was, in the history of this church, a moment of greater despondency than the beginning of last August. But our extremity is the Lord's opportunity. When Israel is "entangled in the land," and pursued by Pharaoh, and ready to give up all for lost, the Lord makes a way for her escape and triumph. So it has been with this church.

"According to the practice of the Cincinnati Presbytery, two of its number were appointed to perform a mission of several days, in this destitute church. They held a four days meeting, preaching in public every day, and from house to house. The blessing of the Lord accompanied their labors, and the Gospel was made the power of God unto salvation. After preaching from time to time, the anxious were called forward to what, in this region, is called the anxious seat, that they might be known as the objects of special prayer and attention. Be-

fore the meeting closed, twenty-two professed a hope in Christ, and were admitted to the privileges of the church.

"The short time that these favored servants of the Lord could be absent from their respective charges soon expired, and the elders and people were left again without ministerial aid. But it was not now, as formerly, to fold their arms in despondency, or make feeble efforts to rebuild the dilapidated walls of Zion. They labored as they were able, and though the good work seemed to decline in some degree, yet it still went forward.

"And now they looked anxiously to your society, ardently desiring the arrival of your missionary, who was expected in a few weeks. But sickness prevented the arrival of the expected help. Providentially, at this juncture, other and accepted help was at hand. One of your late missionaries in the south arrived, and by his instrumentality, assisted by other brethren, the good work assumed new power, and continued until my arrival. Since that time, there have been several additions to the church. Our congregations are still numerous, and of late are remarkable for deep solemnity. And we indulge the hope that much more fruit will be gathered. The whole number added to the Presbyterian church since the commencement of the revival is about 112, including all ages, from the youth to hoary hairs, and all classes, from the moral, temperate, and respectful, to the immoral, intemperate, and the scoffier; and we still wait in hope of more precious fruit.

"The means used in promoting this revival are such as the great Head of the church has blessed in all sections of our country. His servants came two and two, and reasoned of 'righteousness, temperance, and judgment to come,' and told the story of the cross. They continued here for several days, and followed their public preaching by personal addresses, and preaching from house to house.

"The anxious seat has been erected, and sinners earnestly and affectionately exhorted to place themselves on it as the subjects of special prayer and council. This latter means has been signally blessed as the means of deciding and confirming many who were but 'almost persuaded.'

"Where Sabbath schools have existed, their influence is always manifest in time of revival. The school here has yielded precious fruits—about twelve teachers and fifteen scholars have joined the Presbyterian and Methodist churches.

"Over the formerly intemperate, I rejoice with trembling. All my former observation of this class of converts, is of the most discouraging kind. In the present case, my hopes rest with some confidence in an anti-intemperance society, formed in this place. In this society are enrolled about ninety members, many of our most respectable citizens, and others, the companions of those who have joined our churches. Here, on the one hand, is the powerful motive of public opinion, and on the other, the example of their old companions, to sustain them in the hour of temptation.

"The effects of this revival on the character of this town are of the most marked kind, and the subject of common remark; both directly in

reclaiming many profane, intemperate and Sabbath-breaking persons, and indirectly, through the influence of the anti-intemperance society, which is the offspring of this revival.

"We have now a tavern without a bar, and five of our grocers have given up the traffic in ardent spirits.

"Our church, that before was unfinished, and not sufficiently warmed, has been made comfortable, and we now keep open house for perishing sinners."—*Home Miss. Mag.*

REVIVAL IN AUGUSTA, Me.

Extracts from a narrative of a revival in Augusta, communicated for the Christian Mirror.

For a number of years, prior to 1829, there were no stated meetings on the Sabbath, and no preaching, except an occasional lecture. The tone of religious feeling among professors was low; and from the people in general the subject of "the great salvation" received scarcely any attention.

There were, however, a precious few, who mourned over the desolations of Zion, and did not cease to implore help of Zion's King. Towards the close of the year 1828, it was made a subject of special prayer, that the Lord would send them a teacher, and accompany his instructions with His blessing. In January 1829, Mr. Asa Ballard, at that time instructing a school in the South parish, returned from a meeting of the Cumberland Conference, with an earnest desire to make some new effort for the cause of Christ and the salvation of souls. Soon after he began a course of Bible class instruction in the eastern part of the North parish. At first, but few attended, and on a week day evening. In the Spring he began to hold his meetings on the Sabbath, reading sermons in the morning, and attending to his Bible class in the afternoon. By this time many had become much interested in the study of the Bible; and in the month of July two or three individuals evinced a deep solicitude for their eternal interest. In a short time these were indulging a hope of acceptance with God, and others were solemnly impressed. About the last of August almost all were ready to confess that the spirit of the Lord was there. At every religious meeting you might witness an unusual solemnity, an almost breathless attention, and indications, that could not be deceptive, of deep feeling. Professing christians appeared unusually humbled under a sense of their unworthiness, intensely desirous for the conversion of sinners, and tremblingly solicitous, lest something might occur to grieve the Spirit of God. Though of different denominations, they had but one great object; and scarcely any thing was so much dreaded, or so cautiously avoided, as the introduction of any subject that might stir up strife among brethren, or divert the attention of sinners from the one thing needful.

In September they were favored with the occasional labors of several ministers, and new cases continued to occur of anxiety, and of hope. At times since, the influences of the Holy Spirit have appeared for a short season

to be suspended; but on the whole, the work of the Lord has been steadily going on. In the month of December, and again during the present month, the Rev. Mr. Holt has spent some time with them; and his labors both in public, and from house to house, have been manifestly blessed.

On the 22d of December, a council was convened for the purpose of organizing a Christian Church. After spending very pleasantly several hours of that day, and the next, in examining candidates for admission, they embodied a Church by the name of "the Congregational Church of the North Parish in Augusta." Thirty persons were received on the 23d, two more on the next Sabbath, and four yesterday—in all 36; 7 males and 29 females.—Of these 36, 6 were from Congregational Churches, 6 from Calvinistic Baptist Churches, one, from a Church of the Christian Band, and 23, the most of whom are fruits of the present revival, from the world. Several individuals, that have not yet publicly professed their faith, will now, it is hoped, appear upon the Lord's side; and several others are with deep seriousness inquiring how they may escape from the wrath to come.

A circumstance, worthy of special notice, is the favor which God has shown to the children of the covenant. Just one half of the members of the new church are descendants of one pious man, Benjamin Pettingill, Esq.—formerly a deacon of the congregational church in Hallowell.

In this revival abundant evidence has been afforded, that God is a hearer of prayer; and that He is pleased to save them that believe by means of the faithful exhibition of the doctrines of grace; those doctrines, which represent man as guilty, condemned, perishing, and ascribe his salvation from endless ruin to the boundless mercy of the Father, the atoning blood of the Son, and the regenerating power of the Spirit.

The prayers of christians are earnestly requested not only for the continuance of the good work of God among the 50 families, to which it has been hitherto almost wholly confined, but for its extension through the town. There are circumstances which render the prosperity of Zion here an object of more than ordinary importance in relation to the interest of religion throughout the State. We do hope that our brethren will remember us; and will unite their prayers with ours for those more abundant influences of the Spirit, which will render this village a holy place; where a mighty influence will be exerted in favor of that vital practical religion, which gives true lasting peace to individuals, and which, so far as it prevails, is the defence and glory of the community.

BENJAMIN TAPPAN,

Augusta, Jan. 25, 1830.

A SERMON FROM A TEXT ASSIGNED BY A SKEPTIC.

[Furnished for the Pastor's Journal by a Clergyman.]

In the autumn of 1827, not long after the commencement of the revival in A—, the minister engaged in that work was encountered by a

man who professed not to believe the Bible.—He said there were some parts of it too absurd to be believed by any body. He was requested to specify. He said there was one text which he had often asked ministers to explain, and none of them would attempt it, and he concluded it was because they were unable to explain it. "How many," said the minister, "of your way of thinking will you induce to come and hear, if I undertake to preach from that text?" "As many as I can: at all events I will come and hear it myself." The arrangement was made, and notice was extensively given by the man who had assigned the text; in the meantime the minister engaged his people to pray for the divine blessing on the effort, and that he might be assisted in making the best improvement of an opportunity, such as he might never have again. A Sabbath evening was the time fixed upon. On the afternoon of the same day the members of the church had a prayer meeting with special reference to the exercises of the evening. When the minister entered the church, he was told that all the infidels in town were present; besides a crowd of people of every description, assembled to hear what could be said from the text, *Jacob have I loved, but Esau have I hated*. Presuming that there were many persons present to whom he had never preached, and to whom he might never have an opportunity of preaching again, the minister endeavored to embody in his discourse as much of the gospel as possible, that they might have at least one faithful warning and one distinct offer of salvation made to them. With these objects in view, and with such feelings as it may be supposed were excited by an occasion so peculiarly interesting, he drew the bow at a venture. The results will not be fully known before the disclosures of the final day; some however are known. The congregation, which had been very small, was increased; a new impulse was given to the revival, and two men who had spent many years in the darkness of skepticism, received impressions which shortly afterwards issued in their conversion and the conversion of nine or ten of their connexions. Nor did this train of interesting events stop here; one of these men, after making a profession of religion, removed with his family to a small village sixteen miles from A—, which had been as much out of the sphere of religious influence, and as entirely given up to the reign of Satan, as perhaps any other part of our country; however, instead of sitting down in despondency, and doing nothing, Mr. M—, after much prayer and anxious solicitude, determined with the help of God that something should be done; he accordingly commenced a Sabbath school in his own house; God smiled upon the effort; from twelve, the school increased to near fifty scholars, and in a few weeks, some who were nearly grown began to evince much concern for their salvation. The feeling soon extended to other inhabitants of the village. In this state of things, Mr. M— exerted himself to obtain ministers or others, who were capable of preaching or conducting religious meetings; in this way the work, under the Divine blessing, has been carried on, until twelve persons have experienced a hopeful change and are now rejoicing in Christ,

while many others have received solemn impressions, which may, or may not issue in conversion. Another result, is the publication of a small volume on an important subject, growing out of a course of lectures on some of the leading doctrines of the gospel, intended to meet the difficulties, and to remove the objections, of skeptical men. This little volume is now speaking on both sides of the Atlantic, on subjects intimately connected with revivals of religion; how far its voice may be heard, and what amount of good it may be instrumental in doing, it is impossible to predict. Thus we see how God still overrules the efforts of his enemies so as to make them subservient to the advancement of his cause.

PREACHING IN THE OPEN AIR.

Lord's Day, Aug. 2d.—Preached at Fleet Market, between Fleet-lane and Harp-alley. Many butchers, undertakers, fruit women, basket women, and others attended. Officers kindly moving about to keep peace. I was very near the Fleet prison high walls. Took this text, "A certain creditor had two debtors," &c. Spoke of sin as a debt—all sinners debtors; all insolvent; nothing to pay; prison and ruin, if no surety; described Christ as bondsman and surety, paying the debt and cancelling the bond on the cross by his blood and meritorious death; declared his willingness to release and discharge all debtors who came to him by faith: asked what, if I could go to-day through the Fleet prison, White-cross-street prison, and the King's Bench, declaring that every debtor should be discharged, and might return home to his family if he would only apply to a bondsman who was ready and willing to sign an instant release to every debtor who came to him—would not every one apply? I closed by saying, at an iron grating, near us, would be found a tin box, and two poor men crying all day, 'please remember the poor debtors.' Such should be our prayer morning and night. A poor prostitute, who had evidently been out all night, stood close to the pulpit desk and wept much. She went away about the middle of the sermon; but returned again almost immediately, and continued weeping, as did many poor, wretched sinners. O there is nothing in all the kingdom, I am daily convinced, like preaching in the open air! What thousands of blessings those ministers lose who never practice it; and what horrible curses will those ministers receive who presume to oppose it, as many do, like the Pharisees of old, who would scarcely enter into heaven themselves, and those who would enter, they hindered. "Verily they had their reward."—*Sailor's Magazine*.

ANECDOTE.—Some time since, the officers of a United States vessel brought to Norfolk a boy from the Sandwich Islands. The little fellow, apparently about fifteen years old, attracted considerable curiosity, and especially among the clergy, on account probably as well of the missionary operations carried on among the Islands as of the peculiar appearance of a South Sea Indian.

The boy had evidently been taught much of God and religion, and manifested a peculiar reverence for the missionaries, of whom he never spoke but with the utmost deference. On this account, when visited by a minister he was always introduced by Mr. W. with whom the boy resided as a missionary, (or to use his own phraseology, milkenary.) On those occasions John, (this was his name) was always exceedingly grave and demure. One day, Dr. ——— was introduced as a milkenary, and not long after, he was asked to take a glass of toddy, to which he consented; John at the same time

looking at him with astonishment. As soon as he had drank his glass, and while he was in the act, John retired from the room in a retrograde direction exclaiming, "No milkkenary—no milkkenary—milkkenary no drink grog." This speaks volumes in favor of the Sandwich Island missionaries, as well as the cause of temperance.

Life of Thomas Jefferson.—The New-York Observer of the 19th ult. contains a brief notice of a life of this venerable politician, which has lately made its appearance in 4 vols. 8vo. from the Charlottesville press. Unwilling to give circulation to the shockingly profane and sceptical passages which the Observer has quoted to show the dangerous tendency of the work, we cannot refrain from uniting most earnestly with him in warning religious people from purchasing it; and particularly from letting it be perused by their children. We have great reason to be thankful that the time has long since gone by, when such irreligious sentiments would give eclat to a work; and though by no means surprized that Mr. Jefferson should retail in letters of as late a date as 1822—3, the infidel sentiments which he had so fully imbibed in a previous century, yet we must confess that we are beyond measure both surprized and grieved, that his biographer should not have tact enough, not to say sufficient respect for the improved state of public opinion, and to have avoided bringing so foul a reproach upon his age and country, as he has done by giving publicity to these passages. We feel called upon to express ourselves the more strongly upon this subject, inasmuch as we have observed with great pain, that there is a prospect of the republication of these memoirs in England.—*Phil. Recorder.*

Savage Hostilities.—After many false alarms have been given of Indian hostilities and Indian wars, what will the public think of the following, for the truth of which we stand pledged. A party of white men eight in number, well armed with guns, in the dead of the night, a few days since, came into Hightower, and forcibly entered a house, kidnapped three negroes, two of whom were free, and made their escape into Georgia. Another party, all well armed, came over to arrest "thirteen Cherokee Indians," for punishing a notorious thief. At the same time another party from Habersham County, fifteen in number, we believe, entered another part of the nation, with hostile intentions. After killing a hog, and robbing the Indians, and doing other insufferable acts, some of the Cherokees showed signs of resistance, and demanded of the savage invaders, that they should make remuneration for the hog they had killed, and for other mischief they had done. They not being disposed to accede to this very reasonable demand, the Cherokees forcibly took one of their guns—after which they escaped into Georgia.

Cherokee Phoenix.

From the Christian Advocate and Journal.

SUNDAY MAILS.

MESSRS. EDITORS.—While so great and important an innovation is proposed for the consideration of our rulers, by the friends of the Sabbath, as that of closing the post offices and suspending the transportation of the mails on that sacred day, it is not surprising that there should be a hue and cry raised against the measure by the enemies of the Lord and his Sabbath; nor need we marvel that those who esteem all days alike, or hold the seventh day instead of the first, should join in opposition to this christian measure.

But that any who claim to be the followers of

Jesus Christ, should be unwilling to memorialize Congress, praying the suspension of public business, and the emancipation of public officers, on that holy day, which they are taught to reverence, can only be accounted for by the fact that the measure is misrepresented, and its authors with their motives impugned, by those who either wilfully or ignorantly impeach the propriety of the former, or the integrity of the latter.

A METHODIST.

The Rev. Timothy Osgood, well known in New England and Canada, has been complained of to the Lord Mayor of London, for preaching in the open air in Billingsgate market on the Sabbath, and for taking up collections there for the Tract Soc. The service commenced at the same time with that of the Parish church, and the Parish minister directed the complaint to be made, as he "considered these proceedings highly disgraceful and hurtful to religion." The Mayor did not issue a summons; but as the matter was published in the papers, Mr. Osgood waited upon him to explain his conduct, and to enquire if he intended to prevent his preaching in future. His lordship said, that he certainly must not go there during divine service hours, or at any other time, for the purpose of disturbing the peace. He had no wish to prevent him going to Billingsgate if he wished; but he repeated that he must not on any account, preach during the hours of divine service; nor could he, under any consideration, be permitted to collect money, whatever be the object of the subscription. Mr. O. promised he would not commit any breach of the peace, and withdrew.—*Kingston Gaz. abr.*

Influence of Temperance Societies in promoting Intelligence and Morals.—Of the members of the Association in the American Bible Society's House, it is said, "Most of the male members are working men, who were heretofore accustomed to drink three or four glasses a day. Many were without families, and in the habit of spending their evenings at porter-houses, &c. Now they have procured a library of useful books, which will soon be large." It is also stated that about 50 sailors on board the U. States receiving ship at Brooklyn, had ceased drawing their daily rations of grog; and with the money they should receive for it, six cents a day, were going to purchase a library for the ship.

The Chairman of the Executive Committee of the New York City Temperance Society, at the late meeting, stated that he was knowing to the fact, that applications from manufacturing companies at the insurance offices, for insurance, sometimes contained the statement, that it was the condition of their employment to admit no person who made any use of ardent spirit as a drink.

There were inspected in New-York in 1829, of all sorts about 80,000 casks of domestic spirits. In 1828, about 111,000, showing a decrease of about 31,000 casks.

Public Sentiment.—An intelligent gentleman who has recently returned to this city from a tour to the west in steam-boats and stages of 1,400 miles, in the course of which the Indians were often the subject of conversation, informs us that he has not met with an individual who did not condemn the conduct of Georgia and the United States government.—*N. Y. Obs.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 6, 1830.

PROSPECTS OF THE WESTERN COUNTRY.

The following extracts from some general remarks on the present condition and future prospects of our western country, are from the *Home Missionary Journal* for February—made by the Rev. A. Peters, editor of that journal, who has passed the last four months in a tour through that country. The remarks which we have quoted are prefaced with a cursory view of the physical and temporal prospects of all that country called the Valley of the Mississippi, which is becoming so interesting to the view of a political contemplator, and on which the eye of the Christian has of late been fixed with just amazement and concern. The tide of population has rolled over this portion of our land like a wave, bearing along with it, wherever it has gone, a degree of temporal thrift and enterprise that is unparalleled.

To a patriotic and christian observer, there is certainly matter of all solicitude in the progress of this human tide. The elements which are moving the surface of such a living sea are bearing it on to great results of one kind or another. And it is as certain that this result must be a calamitous one to the prosperity and liberties of our country, if it be looked on with indifference by the friends of piety and morality, as that, with proper means and the blessing of God, it may be happy and auspicious. If the march of population and enterprise is suffered to go on with the stride it has done, without a corresponding effort to plant there the pure principles of God's word, which are the fountain of republican virtue, and without maintaining there those great and good institutions which can alone keep this fountain pure, it requires no great gift of prophecy to foresee the result. They had no pilgrim and puritan fathers there whose good precepts and example have been transmitted, like an inheritance, from mother to son. States, cities and communities have sprung up, that can quote no godly and pious founders, who planted among them institutions and ordinances that have "grown with their growth and increased with their strength," till obedience to them has become a habit, and ignorance of them a disgrace. The traveller will tell you, even that in many parts of the region of which we are speaking, gray hairs are comparatively a rare sight: That there are populous cities and flourishing villages, whose original founders are with a firm and vigorous step still walking their streets. Nay, there are entire and flourishing states whose formation is within the memory of middle-aged men; and whose citizens, instead of deriving their laws and charters, institutions and customs, through ages of ignorance, lumbered, may be, with the lore of antiquity, and perplexed with the errors of other times,—can point you to the compact, upon parchment still fresh and unfaded, from which they date their civil existence. "Forty-six years ago," says the narrative below, "and Cincinnati, which now numbers 25,000 inhabitants, was an abode of savages. Lexington, now numbering

6,000, and Louisville, which now contains 12,000 souls, had not begun their existence."

The inferences to be made by a christian observer, as to the state of education and morals among a population bearing these features, are palpable and unavoidable. The great body of society are yet busy and inflated with the enterprize of a new country—and though persuaded, may be, in the abstract, of the importance of education and piety, are too eager in the race after wealth and experiment, to turn aside, of their own accord, for the establishment of schools, colleges and churches. Now this youth, and this eagerness in the pursuit of the things to which they have put their hands, is not offered as a reproach to them; but it is a state of things which has important moral bearings. It is good for us, we all know, while pressing on in the business of life, to have at our side the wisdom and experience of our fathers—once in a while to check the eagerness of our step down to their own sober pace. It is good for us to live in full sight of the silvered hairs and tottering steps of those who have grown old in following the very path which we are treading—who have tried, may be, its wealth, and found it fickle; its pleasures, and found them transitory; and all its promises false: who are ready to point us from them, to treasures that are unfading, stable, and "eternal in the heavens." Take away from any community the wisdom and subduing presence of such, and where is its sober concern for those benign and peaceful institutions that secure healthy monitions for its youth, moral and religious restraint for manhood, and intelligence to the mass.

From the appalling view of a population spreading onward with such moral features stamped upon its surface, the christian mind has turned instinctively for succor to the Bible and Tract effort, and to the American Home Missionary and Education Societies, as the only means under God of averting impending infidelity and national ruin. These societies are straining their efforts to the extent of their means, and importuning the Christian public at the risk of repulse and rebuke, to second them in their endeavors. It is with a view of placing before them the grounds of their forebodings, and the grounds of this importuning, that such considerations are from time to time urged on the public.

That they are not chimerical, is attested by a single glance at the past. That the natural bounties of the soil, the facilities which it offers for commerce and internal interchange, invite to such an increase, is the united testimony of all who are capable of judging.

My previous impressions (says the Rev. Mr. Peters) of the fertility and physical capabilities of these states, have been more than confirmed by the aspect of those portions of them through which I passed, and by information derived from conversation with many of their intelligent inhabitants. The country along the valleys of the Miami and Scioto rivers in Ohio, and especially that embraced in several counties around Lexington, Ky., surpass, in beauty and richness of soil, every portion of the United States which I have seen; though they are probably equalled, if not exceeded in these respects, by some parts of Missouri, and by those portions of Illinois and Indiana which lie along the Sangamo, and Wabash rivers. Indeed, the general fertility of the west, and the luxuriance of

its vegetation, are such as to fill with admiration the mind of one whose observation has been previously confined to the Atlantic and northern states. It is the opinion of those better qualified than myself to make the estimate, that ordinarily, on a given quantity of land in the western states, an amount of produce may be raised with half the labor which would be required in New England, to produce the same amount.

In the light of these considerations the temporal prospects of the west become unspeakably interesting and encouraging. Let it be remembered, that the country to which these remarks are applied, embraces more than 1,000,000 of square miles. It lies principally within the great valley of the Mississippi and its confluent, and is all west of a line beginning on the north, at the east end of Lake Erie, and running due south till it strikes the Alleghany mountains in Pennsylvania thence following the range of the Alleghany and Cumberland mountains to the southern boundary of Tennessee, thence down the Coosa and Alabama rivers to Mobile bay. The country thus defined, exclusive of the immense Missouri territory, contains an area of about three times the extent of the whole portion of the United States which lies east of it, and is capable of sustaining a much more dense population. Let it become full of people, which, (calculating upon the ratio of increase which has been realized even in the Atlantic states,) will be the case in less than 200 years, and let the physical vigor and enterprise of its inhabitants be sustained by the constant operation of the causes above alluded to, and how immensely important will be that great valley that now embraces the western frontier of this nation!

My anticipations were probably not singular, but they were erroneous, as to the proportion of agricultural cultivation already attained in the western states. Knowing that the present population of Ohio, for instance, is estimated at about 1,000,000, I had expected to find the country more extensively cleared and occupied than it is, and as I passed through the northern and central parts of the state, and beheld how few and small are the openings in the great wilderness that remains yet to be subdued, and how every thing in the appearance of farms, buildings, villages, roads, &c. bears the aspect of incipency, I could hardly persuade myself that this was the already great and powerful state of Ohio. It was only by reflecting that the area of this state is 40,000 square miles; that its first settlement was commenced but about forty years ago; that its admission into the union as a state was so recent as the year 1803; that the great majority of its farms have been opened, and its flourishing villages erected, from the very commencement, in the last twenty years, that I became reconciled to facts so apparent and surprising. It should be borne in mind by all who feel an interest in the present and future greatness of Ohio, that it is yet comparatively a wilderness, and that its immense territory, without a lake or a mountain to interrupt its universal cultivation, has but just begun to be occupied. Four millions of people, in addition to its present inhabitants, would be barely sufficient to fell its forests, and develop in a moderate degree the resources of its fruitfulness, while ten millions, giving an average of two hundred and fifty souls to each square mile of the state, would furnish it with a population no more dense than is now sustained by some large sections of Europe. And the fertility of Ohio is by no means peculiar. The other western states and territories, in the aggregate, with some little deductions, are probably equally productive, and capable of sustaining an equally dense population.

Let, then, the whole western country, embracing one million of square miles, be filled with people; let it contain, as it may, and probably will at no very distant period, a population of 250,000,000, and I repeat, how immensely important will be that great val-

ley which now embraces the western frontier of this nation! Its reflex influence, both political and moral, upon the older states, will be powerful and controlling, while it will stamp its own character upon the immense regions that remain yet to be occupied, to the hither shore of the western ocean. Nor will this terminate the power of the west. The waves of the Pacific will wait its influences to the other side of the globe, in streams of pollution and death, or of saving health to the nations.

I spent an evening with a venerable clergyman of Kentucky. He talked of the west with a warmth of emotion, and a comprehensiveness of views, which were the proper result of his zealous devotion to its best interests, and of his long and familiar acquaintance with the details of its history. "Forty-six years ago," said he, "I stood on a hill in the neighborhood of Pittsburgh, Pa. and lifted up my eyes upon this western country. I drew a line from the spot where I stood, north to lake Erie, and south along the range of the Alleghany and Cumberland mountains to the gulf of Mexico. West of this line was almost entirely a waste wilderness. Settlements, it is true, had been commenced in Mississippi, Tennessee, and Kentucky, but they were rising amid tears and blood, and the whole population of the west was then scarcely 500. Lexington, now numbering 6,000, and Louisville, which now contains 12,000 souls, had not begun their existence. Cincinnati, which now numbers 25,000 inhabitants, was then an abode of savages; and Columbus, now the seat of government of Ohio, with more than 3000 inhabitants, was to remain nearly 30 years a dense forest. But what a mighty change has God wrought! And I thank him that I have lived to see it. In forty-six years five hundred inhabitants have been increased to four millions!"

State and Prospects of the Presbyterian Church in the West.

My venerable friend then proceeded to remark on the goodness of God to the rising churches of the west, and spoke with a feeling of gratitude which is known only to those who have borne, with him, the perils and privations of new settlements and frontier labors. He had himself assisted in organizing nearly one hundred churches, and within the time above named, five synods of the Presbyterian body had been reared on that wide field, which, forty years ago, was a wilderness. These synods contain not much less than 600 organized churches, with from 250 to 300 ministers and licentiates. These truly are great things, whereof we ought to be glad. When considered in connexion with what has been effected on the same field by other denominations of Christians, they are achievements that are truly wonderful and highly encouraging. If so much has been accomplished, in so short a time, and amid so many and so great difficulties and embarrassments, what may not be expected from the blessing of God on similar efforts the next forty years, with all the preparation which the churches now possess for combined and extended action? If the wilderness, in the last forty years, with its few laborers, has been brought to put forth buds and blossoms may it not, in equal time to come, become a fruitful field? Doubtless this is an anticipation that may be realized. The field is mercifully prepared for the reception of an influence which shall warm it into life and fruitfulness. Many of its own churches are now prepared to shed forth their blessings upon others. Its young men, in increasing numbers, are seeking preparation for the work of the ministry, while institutions for literary and theological instruction are becoming multiplied and highly respectable in several of the western states. These in their design and tendency, are admirably adapted to meet and combine with the present revived influence of Education Societies and Theological Seminaries in the older states, to qualify a multitude of laborers, who, through the aid of the Home Missionary Socie-

ty, may be planted in the whole extent of our western and southwestern frontiers.

But the encouragement presented in the above considerations is not greater than is the necessity laid upon the friends of education and of missions for increased action and prayer in the blessed work of sending the gospel to the destitute. In the whole field above described, not much more than one half of the churches which have been organized, are supplied with pastors, while there are hundreds of congregations who wait with longing anxiety for some one to break to them the bread of life. And, to a great extent, their eyes are turned to the Home Missionary Society, under God, to supply them. This responsibility, therefore, is laid upon the friends of Home Missions, and every friend of his country, and especially every American Christian, should feel that on the one hand, he is warned by the immense and overwhelming prospect of increase to the western and southern states, in numbers and in temporal power, and that on the other hand, he is encouraged by what God hath already wrought, and by the present extended preparation for future and more efficient efforts, to put his hand and his heart to this enterprise of love, till the future millions and the great western valley shall all be blessed with the light of life, and the righteousness thereof shall go forth as a lamp that burneth.

ILLINOIS COLLEGE.

The Illinois Intelligencer informs us that this institution is now successfully organized, and nearly ready for the reception of pupils. A plan of this College was presented to the citizens of New Haven, in August last, by the Rev. Mr. Ellis, (see p. 155.) and by some of them was met by a very liberal subscription.

An association of young men in the Theological Seminary of Yale College, as some of our readers may remember, who had previously devoted themselves to the work of preaching the gospel, and planting the institutions of education and religion in some one of the great rising states of the west, espoused the plan of the Illinois Seminary, and directed their labors to that state. A correspondence with the friends of education in Illinois confirmed them in this determination, and some members of the association are now embarked in the cause—and others, to the number of from seven to ten in all, will follow at different intervals, in the course of a year or two to come.—These gentlemen undertook, also, to raise within two years the sum of ten thousand dollars, to be applied to the proposed institution.

Among the reasons then offered for the establishment of a seminary of learning in Illinois, were the following: "1. Ministers of the Gospel must be trained up on the spot, to meet the wants of the churches which are springing up there in the wilderness. Eight young men are at this time waiting for the opportunity to commence a course of preparation for the sacred office. 2. Competent teachers cannot be provided for common schools, unless some institution of the kind is founded. 3. With the exception of a school established by the Baptists, and a Methodist institution of a similar character and standing, there is neither college nor academy in the state, and but few schools of any respectability; and none likely to be for years to come. 4. The Roman Catholics, by the agency of the Jesuits, are making great efforts to pre-

occupy the ground in all the valley of the Mississippi, and to secure the ascendancy of their system of delusion by monopolizing the work of education. At many of the older towns they have schools of a high, and in some respects, perhaps, deserved reputation. Protestant parents, for the want of Protestant institutions of the same kind, have often sent their children to be educated at those schools, and in many instances have received them back bigoted Catholics."

The funds of the institution at this time, says the Illinois Intelligencer, amount to about sixteen thousand dollars.

"The amount of money raised by subscription in Illinois is about \$3,000; a few gentlemen in New York, who own lands in this state, have agreed to pay the college one cent per acre on all their lands, and have advised other non resident landholders to do the same; from this source \$3,000 have already been realized, and a much larger sum may be anticipated. The further sum of \$10,000 has been collected in the Atlantic states by Mr. Ellis, as the agent of the Illinois Association of Yale College.

What an enlivening prospect dawns upon Illinois! In a part of our country, where the first log cabin was erected but nine years ago, and among the prairies and groves which at that time were tenanted only by the wild deer and the wolf, a college has sprung into existence, as if by enchantment, which promises to be an honor to science and to our state."

AFRICAN COLONY IN CANADA.

We noticed last year a rash and tyrannical act of the local authorities of Cincinnati, requiring of the coloured inhabitants of the town, (2000 in number) that they should give security for their good behaviour, or leave the town: and also some disturbances that arose out of the order. A society of the blacks arose out of this unjust attack on their liberties, and a portion of them, as will be seen below, took up lands and planted themselves in Canada. An Ohio paper contains the following additional account of their movements.

What abatement should be made for zeal and precipitation in this statement, and in the letters which are annexed, time must determine. If they may be relied upon as facts, they are certainly big with interest to all who regard in its true light the condition of the blacks, and our own condition in relation to them.

After repeating the order of Cincinnati, in June last, the paper remarks—

Many of them were intelligent and wealthy persons. The giving of security was indignantly rejected, and a public meeting of the people of color was called. They organized themselves—and after various propositions relative to a place to locate themselves, they decided upon going to Canada. Two of their officers took stage, and went to view the country. They have purchased one hundred and twenty-four thousand acres of excellent land, and have a million of acres at their refusal. We are informed that they now have eleven hundred persons in their colony, 600 of which were from Cincinnati, and 500 from other places. In the spring, the balance of the 2000 expect to go there—and arrangements are making in other places for an extensive emigration.

The President of the society is preparing for an immediate journey to England, to have an interview with the King. The probability is that they will receive a grant of a million of acres from the crown.

By this, the British government will receive a large addition of laborers—the real producers of wealth.

Thus as it were in a day, a colony has sprung up without the patronage of the American people, which must have a powerful effect in changing the condition of the people of color, and also our situation in regard to them. In case of a collision between the English and American governments, they will powerfully strengthen the English. In addition to this, Canada is within the reach of the slave population—and hundreds and thousands of them will no doubt go there. As we observed, the colony will be under the immediate protection of the British government. And it would be madness for the slave holders to think of following them. The language of the poet will there apply—

—“They touch our country and their shackles fall:
That's noble, and bespeaks a nation proud,
And jealous of a blessing.”

We have no hesitation in saying that the condition of the people of color will be a thousand times improved. And we believe there will be no need of passing laws to prevent their emigration to this state.—In a political point of view, we think the people of this state have overshot the mark. It will draw a very considerable amount of laborers from the United States. And all must agree that the laborers are the real producers of wealth—and in addition to this they will powerfully strengthen a rival government.—*St. Clairsville (Ohio) Historian.*

LETTERS FROM CANADA.

The following communications, says the New York Spectator, have been received in Philadelphia, by some of the most respectable colored people, from their friends now settled in Canada, who were driven to emigrate from Ohio, by the operation of the law of the Cincinnati corporation. These emigrants have been and will be patronized by the English authorities. It may be a subject of consideration, what effects this settlement may produce hereafter, in the course of political contingencies. They must, however, be remote.

York, Dec. 12, 1829.

Dear Friends—Myself and family are enjoying good health, and we have made choice of that desirable spot of land which we have long sought after, and now have found it, and therefore invite one and all of you to come and possess it. The distance from Cleveland to Port Talbot, or Kettle Creek, is not more than from fifty to fifty-five miles, after which you have only thirty-five miles land carriage through the district of London to our tract. The spot we have pitched on is excellent land, on the banks of the River aux Sable, where a tyrant has never trod; and I have every reason to believe that the climate is not at all what Dr. Drake has represented it. As from every thing I can learn, it differs little from that of the states of New York and Ohio. I wish your friends to bring with them every kind of tobacco seeds—like-wise shoe string and hemp seed, for these are valuable articles here. I am told that two acres of tobacco well attended to, will produce \$400, and that it is never injured by the worm: and not only have we no duty to pay, but there is a draw back allowed by the British government on tobacco grown in Upper Canada. Bring all kinds of garden seeds, as well as yellow and white flint corn. Notwithstanding our boasted freedom, I think no colored man can enjoy it under the Eagle and twenty-four Stars. Here it may be enjoyed, for there is no difference of color. A door has, therefore, been opened to us to enjoy freedom, and to make ourselves independent: the axe lies at the root of the tree, and do not let the one rot, or the other rot, for the want of using.

The gentlemen of the Canada Company, with whom we have contracted, are about to petition the Governor, to allow the vessels carrying you to Port Talbot, or Kettle Creek, to enter without paying duties, and there is every reason to think it will be granted.

There are eighty lots already laid out on both sides of the road, which are numbered off, at every quarter of a mile, each lot containing 100 acres. There are a good many families about to go on immediately; and I have hired a man to build me a cabin, and I hope, if I live and keep my health, to meet all the agents and members of the committee on the 10th of May, to fix on a place for a school house, and a place of worship, and other necessary buildings. So good bye till we meet again.

I remain, dear friends, your faithful servant,

JAMES C. BROWN,

President of the Free Colonization Board.

¶ Editors friendly to the cause are requested to give this an insertion or two.

NOTICE.

To the colored people of Ohio, and to all other free people of the United States.

I, James C. Brown, President of the Board which has been established in Ohio for the purpose of settling the free people of color on a tract of land purchased of the Canadian Company, have arrived in Canada, and have found the land good, climate and water good, and an open door for raising our children in that way which I have long wished for.

Mr Lewis, our agent, is now preparing to lay out the land in lots. There are a large number of families already here, and they are well pleased with the land and country.

Upper Canada, Oct. 28, 1829.

DOMESTIC SLAVE TRADE.

What are we coming to! To what calamitous, terrible retribution is our country provoking the God of justice! Is not, already, the “cup of her transgressions full?”

“*Alexandria, (Louisiana) Nov. 25.*—A short time since, a family of free negroes, formerly of Rapide, but latterly residing in the Hickory Woods of this parish, were kidnapped and taken across the line into Texas. There they were concealed and cruelly treated. One of them escaped, and immediately made known the facts to some of the neighboring citizens. A party was instantly collected, the negroes rescued, and some of the implicated arrested. The latter were tried by the local authorities: the result we have not learned. Understanding that an attempt would be made to re-seize them, a number of the citizens volunteered and formed an escort for their protection to the Sabine: there they were met by a guard detailed by Col. Many, and conducted in safety to cantonment Jesup. On Monday, in answer to an appeal to the feelings of our community, several of our townsmen departed to meet them at the cantonment, and bring them in safety to this place, where they may have an opportunity of presenting to the grand jury, now in session, an account of their wrongs. The most unpleasant rumors are in circulation relative to the fate of the father of some of the children. We are sorry to state, that an individual who once stood high in the estimation of our citizens, is said to have been concerned in this transaction.”

The New Orleans Mercantile Advertiser, of the 21st ult. contains the following paragraph: “Arrivals by the sea and river, within a few days, have added fearfully to the number of slaves brought to this market for sale. New Orleans is the complete mart for a domestic slave trade; and the Mississippi is becoming a common highway for this traffic.”

SUMMARY.

The Rev. H. P. Bogue, of Gilbertsville, has accepted the call to take the pastoral charge of the Presbyterian Church and Congregation in Norwich, Chenango County.

The Synod of South-Carolina and Georgia, at its late session in Savannah, determined on the establishment of a Theological Seminary for the South. It is to be located in Columbia, S. C. and Doctors Waddel and Goulding are already chosen two of the Professors.

The whole number of petitions on the Sunday Mails, already presented at this session, is stated as follows: from New-Hampshire 4, Massachusetts 8, Connecticut 12, Vermont 6, New-Jersey 2, New-York 28, Pennsylvania 13, North-Carolina 4, Kentucky 3, Tennessee 1, Ohio 11. In all, from these states, 92; from the other states of the union, none.

The Baptist Society in Worcester, Mass. has voted to discontinue the wearing of mourning apparel for the death of friends.

The nett profit of the Maryland Penitentiary last year, was \$16,053.

A correspondent of the Boston Recorder, states that the Congregational Church in Bridgewater, adopted a resolution in favor of total abstinence about a year ago, and that now, not a member of it has any thing to do with ardent spirit.

The keeper of the Ohio Penitentiary, N. M'Lean, Esq., says, in his official report to the legislature of that state, dated December 7, 1829, that of the 134 prisoners now under his care, 36 only claim to have been temperate men; of the 98 who acknowledge themselves to have been intemperate, "much the largest proportion are young men, not exceeding 30 years of age, and many not more than 25."

New-York Amulet, and Ladies' Literary and Religious Chronicle.—This is the title of another new periodical, to be published at New York and Philadelphia once in two weeks. Its "primary object," as stated in its prospectus, "will be, to check the rapid progress of two alarming evils, so fatally prevalent in our country, viz: Intemperance and Infidelity."

Hebron Conn.—At a meeting of the civil authority, select-men, constables and grand jurors of the town of Hebron, held on the 18th inst to nominate taverners for the year ensuing, it was unanimously resolved, "That, if we are members of this Board for the year 1831, we will not nominate a taverner, who permits gambling within his house or dependencies, and neglects in other respects, to keep a tavern according to law." *Conn. Obs.*

Fidelity blest.—A gentleman in Marietta, Ohio, writing to his friend in this city, gives a pleasing account of the success which has attended his efforts for the salvation of souls in a Sabbath School. One day he addressed his class more faithfully than usual, and more directly on the salvation of their own souls, and they separated with apparent solemnity on their minds. Afterwards, it occurred to him that he should search after the effect of the exhortation, and he went out in a day or two to visit his scholars. He found the first whom he called on seriously impressed, then another and another, till he reckoned 9 out of 13 as under convictions. The facts became known, the church roused, a revival ensued; and those nine scholars were considered among the converts.

Dancing.—A company of young people at Shalersville, Ohio, have informed the editor of the Western Intelligencer that they have lately had a ball without ardent spirits. The editor proposes to them an additional improvement; to form an association

for mutual instruction, which in New-England we should call a Lyceum, instead of dances.

Report of the War Department.—Major Eaton, in his report to the President, states that orders have been issued prohibiting any person, when intoxicated, from being enlisted into the military service of the United States, or any contract to be consummated till time and opportunity are afforded for deliberation.—*Sailor's Magazine.*

From the Cherokee Phoenix.

We have the unpleasant task to inform our readers, that the Secretary of War has countermanded his late order for the removal of the intruders. What does the executive intend to do with us? To wear us out by degrees undoubtedly. It is too much to be treated thus when we have to bear continually the insufferable acts of abandoned white men, who are preying upon us. Where is the faith and justice of the nation, if treaties are thus to be disregarded merely because the state of Georgia has alleged an unfounded claim to a portion of our country. We repeat what we have heretofore said, if the state has any claim, let her first establish that claim upon equitable principles, not by such disgraceful proceedings as have characterized her conduct. In the mean time let intruders be kept at a distance. This would be justice, and we could have no complaint to make. But as the case now stands, we have serious apprehensions that we shall not be treated with justice. We do hope our apprehensions may be unfounded.—The Cherokees feel deeply on this subject, and they think they have reason to distrust the Government.

MEMORIAL OF THE CHEROKEES.

During the last session of the General Council, a memorial to Congress was signed by the members of both bodies, which has been forwarded to Washington by the Delegation. Another memorial, intended for the people at large, has been lately circulated through the nation, and it affords us much pleasure to say, that the opinions and feelings of the members of the Council are readily supported by the people. For want of time, it will not be convenient to obtain every man's name—sufficient number will, however, be obtained to put to rest the long repeated assertion, that the majority of the Cherokees are willing to remove. We have in our possession upwards of one thousand signatures to the memorial.—*ib.*

SURPRISING SUCCESS OF A TEMPERANCE SOCIETY.

[From the Report of a Missionary in the State of New York.]

We have lately formed, in this place, a Temperance Society, which now numbers 182. Had I been told six months ago, that so large a number, in so short a time, would have subscribed to a Temperance Society on the plan of entire abstinence from spirituous liquors except as a medicine, I should have said "If the Lord make windows in heaven then such a thing may be." I am now ashamed of my unbelief. The Lord had already made windows in heaven, and it was only necessary for us to reach up the hand and receive the blessing. This town came behind none in this region for intemperance. I think I shall speak within bounds when I say, that nearly one half of the male adult population were decidedly intemperate. Some of our most influential characters have become members, and we hope, in a few weeks, to increase our numbers to more than double.

I would now say to every brother in the ministry, who may be situated as I am, in the midst of drunkenness, and who may be unbelieving and doubting, as I was, TRY—and with the common blessing of God, you may have a Temperance Society. If but four or five unite at the first meeting, the good work will be begun, the population will become enlightened on the subject, and when once enlightened, every man will unite in the good work.

TEMPERANCE MEETING AT WEST HARTFORD.

The Hartford County Temperance Society, held one of its regular monthly meetings at West Hartford, on the 20th ult. The address of the Rev. Mr. Linsley, delivered before at Wintonbury, was repeated, it is said, with deep interest, adding conviction and strength to the resolution of all who have come up to the temperate standard. The meeting, we perceive, too, was salted with the statements of some new and pertinent facts. Results of importance are coming in upon us in this latter day glory, in such abundance that we are compelled to classify and condense, and give the result in round figures to our readers—where we were once glad to record at full length some single item, and make the most of that, by means of capitals, italics and exclamation-points. These constant triumphs of the cause of Temperance, are making firm under our feet the ground which we have taken; and fast persuading those who differ from us, we hope, that their foundation is in sand, which must sooner or later give way to these “winds” of public sentiment, and these “floods” of cold water. And what are these boasted triumphs and trophies. They are not over some received errors of opinion, or dogmas of doctrine, which require only a candid exposure and a fair array of proof, to receive the assent of the understanding; but over the appetites and confirmed habits of men, which have an advocate in the breast of depraved human nature even after the understanding is convinced and the conscience awakened; over the very “ringleaders, and chiefs,” as John Bunyan would say, “of the rebellious town of Mansoul, who, as they were the first to revolt, are the last to give out.” Habits and practices, long sanctioned by custom; and so insiduously interwoven into the every day forms and ceremonies of society, that the moral stain, (as soon as it was found out to be a stain,) was pronounced to be like the Ethiopian’s skin and the leopard’s spots. And, indeed, the likeness was a good one: the Ethiopian, however, is changing his skin, and the leopard his spots. What are the tremendous means by which these triumphs are effected? By a simple christian appeal to the conscience and common sense of our countrymen. The reform has gone on and prospered, thus far, by such means; and we believe it will go on and be embraced by others, just in the proportion and degree in which they possess the two commodities to which this appeal is made.

The Hartford County society now numbers *thirty auxiliaries*: twenty-five of which contain an aggregate of 3,629 members.

It was stated at the meeting at West Hartford, that the quantity of ardent spirits sent up the river from Hartford, during the past year, did not exceed *one third* of the quantity formerly transported. The quantity sold by one wholesale merchant was only *one fifth*, by another *one sixth*, and another *one eighth*, of the quantity sold by them in 1825. In Hartford also *ten* retailers have relinquished the sale of spirits during the last year—making *thirteen* in all. And in consequence of a petition to the civil authority, it is said that licenses were withheld from five individuals.

Two merchants in Farmington, and two in East Hartland, have also ceased vending spirits during the past year; and two distilleries in the county are reported to have stopped.

PILGRIMS AND THE CROSS.

From Dr. Hengsterberg’s Evangelical Church Journal, Berlin, June 10, 1829.

“Our newspapers sometime ago, gave accounts of a pilgrim, who arrived at Geneva, on his long and painful journey; with a heavy cross on his back and no true peace in his heart; that there, by the instrumentality of Dr. Malan, he was brought to the conviction of his entire sinfulness and his inability to be his own deliverer, and to the knowledge of the full and unmerited grace of God in Christ; and that now looking to the cross of his Redeemer he unloaded himself of his self-chosen cross, and gave it to Dr. Malan as a memorial of his deliverance. One of the German papers, which inserted the narrative, added insinuations betraying the deep-seated mortification and enmity of an unrenewed heart, at the work of God upon this poor man. But regardless of the displeasure of such unhappy persons, and well knowing how instructive and consolatory it will be to minds of better feeling, we are happy to relate another similar occurrence. Very lately another Roman Catholic pilgrim, by the grace of God and the means of Dr. Malan, was brought to the knowledge of himself and Jesus Christ; and now, instead of continuing his wandering course to the shrine of St. Jago de Compostella [in Gallacia, where it is pretended that the body of one of the apostles, James, was brought, and is still preserved,] he has turned back, communicating on his way the word of grace, to those who had been his associates in his fetters, and who were now of his hopes.”

A request for Prayer.—The leading men among the Cherokees have recently requested an interest in the prayers of American Christians, in reference to the present crisis in their affairs.—A request so reasonable cannot well be denied. A regard for the honor of our own country, and for the original proprietors of the soil; a remembrance of the missions and schools, and civil and religious improvements among them; and especially a grateful recollection of what the Spirit of Grace is doing among several different tribes at the present moment; cannot fail to furnish us with powerful motives. Now is the time when Congress are about to act on the subject.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

From the Portland Courier.

MY MOTHER.

I was but five years old, when my mother died, but her image is as distinct in my recollection, now that twelve years have elapsed, as it was at the time of her death. I remember her, as a pale, beautiful, gentle being, with a sweet smile, and a voice that was soft and cheerful, when she praised me, and when I had erred, for I was a wild, thoughtless child, there was a trembling mildness about it, that always went to my little heart. And then she was so kind, so patient; methinks I can now see her large blue eyes, moist with sorrow, because of my childish waywardness, and hear her repeat, "my child how can you grieve me so." I recollect she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she must be well. But then she sometimes spoke of dying, and pressed me to her bosom, and told me "to be good when she was gone, and to love my father a great deal, and be kind to him, for he would have no one else to love." I recollect she was very sick all day, and my little hobby-horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me my mother was too sick to kiss me, as she always used to do, before I went to bed; and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whispered "mother, mother, wont you kiss me?" Her lips were very cold; and when she put her arm around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep all over me. My father carried me from the room; but he could not speak.—After they put me in bed I laid a long while, thinking, I feared my mother would indeed die, for her cheek felt cold as my little sister's did when she died, and they laid her in the ground. But the impressions of mortality are always indistinct in childhood, and I soon fell asleep. In the morning I hastened to my mother's room. A white napkin covered her face—I removed it—it was just as I feared.—Her eyes were closed, her cheek was cold and hard, and only the lovely expression that always rested upon her lips, remained. In an instant, all the little faults for which she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would but stay with me. She was buried—but the memory of the funeral is indistinct. I only retain the impression, which her precepts and example left upon my mind. I was a passionate, headstrong boy, but I never

yielded to this turn of my disposition, without fancying I saw her mild tearful eye fixed upon me, just as she used to do in life. And then, when I had succeeded in overcoming it, her sweet smile of approbation beamed upon me, and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, strengthening my good resolutions, and weakening my propensity to evil. I felt that it would grieve her gentle spirit to see me err, and I could not, would not, do it. I was the child of her affection; I knew she had prayed and wept over me, and that even on the threshold of the grave, her anxiety for my welfare had caused her spirit to linger, that she might pray once more for me. I resolved to become all she could desire. This resolution I have never forgotten. It helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is, that is estimable in my character, I owe to the impressions of goodness made upon my infant mind, by the exemplary conduct and faithful instructions of my excellent mother. E.

GREECE.

TRANSLATION OF A LETTER FROM A GREEK LADY TO THE LADIES OF AMERICA, DATED ISLAND OF SYRA, JULY 19, 1829.

The letter, of which the following is a translation, says the Boston Recorder, is from a Greek lady who formerly resided in Constantinople. At the commencement of the revolution, she had a husband and babe, and all the accessories to human happiness which wealth is able to command. But one morning, during that period of cruel massacres in the Turkish capital, her husband was missing, and she never heard of him again. For some unknown reason, neither she nor her possessions were otherwise molested, and she was allowed to flee, with her mother and babe, and such of her effects as she could carry away, to Syra, where she is at present residing. Her personal appearance is said to be interesting, and she has taken a lively interest in the female department of Doct. Korek's school.—In her letter she speaks of the contributions of American friends towards the female school as having exceeded what the Greeks had given. She refers to the liberal and seasonable subscription of Mr. Robertson, of the American Episcopal Missionary Society; to the subscriptions of Messrs. Anderson and Smith; and perhaps to the fact, that the school was originally founded at the expense of the American Board of Missions, through the agency of Mr. Brewer.

"Ladies,—The interest which you have felt in the cause of Greece, induces us to take the liberty of writing to you at this time. Our object in so doing is to offer to you the thanksgivings of our gratitude for the many benefits which you bestow upon our nation; and to gratify your benevolent hearts by informing you of the late erection of a building for a Female School on the system of Mutual Instruction. This information will be the more interesting to you, when the circumstance is taken into consideration, that this is the first building for a Female School ever erected in Greece. To us it is a source of no small gratification to consider, that we have a place where our daughters may go and be instructed in the elementary branches of education, such as reading, writing, arithmetic, and geography, as well as needle-work, &c. The members of this school send you a few specimens of their work, though not very skilfully done, which they hope you will accept as a token of the desire they have to obey your maternal councils and directions.

"A committee of eight mothers has been appointed to superintend this school, and carefully to observe all that respects the moral and literary education of the girls, the number of whom amounts at present to 130. We indulge the hope, Ladies, that you will have the goodness to honor us with letters of advice, directing us how to proceed in the discharge of our duties; and be assured that we shall exert all our powers to follow your directions and tread in your steps, though we be so unworthy.

"Led by our former experience of your kindness and liberality, to hope for your generous assistance and your very useful correspondence, we have already commenced our work under the patronage of the friend of our nation and director of this School, Dr. Korck. We are under infinite obligations to this gentleman. He assists us both by word and by deed. Our children are the daily recipients of his favors. By his unwearied superintendence he increases their diligence, and his benevolent disposition leads him to reward the poor and destitute in proportion to their necessities. On the 2d of July he gratified us with an examination of all his scholars, in which we witnessed with great pleasure their progress, and saw reason to entertain good hopes for the future.

"Concerning all these things you will be more particularly informed by Mr. Anderson, who has condescended to take charge of our letter. He arrived, as from God, with his companion, Mr. Smith, at the very moment in which we were at a loss how to procure the money necessary for the erection of this School building (our nation being in very great pecuniary distress, in consequence of our long sufferings, of which you are not ignorant;) and he has not failed to assist us. How ungrateful it would be in us not to mention, that the richest contributions and aids have been received from your benevolent society: they equal all which our countrymen have been able to offer from their poverty. Yes, Ladies, we are, and we shall be grateful for the benefits conferred by you upon us. We acknowledge you, Ladies, as the benefactresses of the Greek nation.

Hoping that you will honor us with an answer, I subscribe myself the Secretary of the School Committee,

(Signed) CATHARINE ZAFYROGLO.

INSTRUCTION TO CHILDREN.

What is to be taught to children to train them up to virtue and usefulness, and to the hopes of a better life, is a most interesting inquiry to every parent. The subjoined sentence is from the pen of Dr. Dwight, and will bear the closest scrutiny from even the eye of the sceptic and the infidel. Why should not such advice be universally followed? Who, by following it, was ever known to bring injury upon himself or his offspring?

"Every child should be taught that he is a sinner, and, as such, exposed to the anger of God. Nothing more successfully checks the growth of pride—the most universal, the most pleasing, the most operative, and the most mischievous, of all the human passions. Without this instruction, all other religious teaching will be in vain.

"Every child should be conducted to the knowledge of the Saviour—and instructed in all the external duties of piety—to mention the name of God with profound reverence—to observe the Sabbath from beginning to end, with religious exactness—to be present punctiliously at the public worship of God, and attend on its ordinances with reverence and care—to attend in the same manner upon family worship—and in the same manner to perform, regularly, every morning and every evening, the duty of secret prayer—and all these, not as a mere form, but in spirit and in truth.

"Children should be taught the duties of *morality*; a profound and reverential regard to *truth* should be awakened in the mind of a child from the moment when he begins to assert any thing; no variations from it, either in jest or earnest, should ever be permitted to pass without animadversion. Every encouragement to veracity, which prudence can suggest, should be set before him by all, with whom he corresponds, especially by the parents and the family, without any variation from it either in reality or appearance. They should be imbued with that sense of *justice*, without which it is impossible for virtue to exist; and a spirit of *kindness* should crown the whole. They should be taught a lively tenderness for the feelings, the sufferings, and the happiness of all beings, with whom they are conversant.

"Children should be taught *self government*—under which may be arranged *industry, economy*, the restraint of bad passions, and the exercise of the gentle affections, also, abstinence from places of evil resort, bad companions, and scenes of temptation—an avoidance of the *sins of the tongue*, as, all rash and violent expressions, profaneness, betraying secrets, marvellous stories, and private scandal. All the good moral qualities here urged as indispensable, should be recommended by *civility* and *sweetness of manners*."

Dr. Dwight.

Your God and mine, our father and our judge—
Hear ye his law—hear ye the perfect law
Of love. 'Do ye to others, as he would
That they should do to you!'

Poetry.

From the Christian Register.

GOD FILLS IMMENSITY.

I've sailed o'er the ocean, I've roamed round the earth,
And left far behind me the land of my birth:
Arabia's deserts I've trod in despair,
But never forgot that 'My Maker was there.'

When alone in the forest, all drenched with rain,
I've sought for a shelter but sought it in vain;
I've looked toward the heaven, being fully aware
'Twas the rock of my safety, for 'My Maker was there.'

When on the wild shore my vessel was cast,
I counted each hour, and believed it the last:
I thought on that Power who had kept me with care,
Remembering with pleasure, 'My Maker was there.'

When the storm and the tempest have clouded the sky,
And the flash of the lightning has reached from on high,
I've heard in the thunder a voice to declare,
'Twas wicked to fear, for 'My Maker was there.'

When sickness has seized me, and hope fled away,
My body a victim to lingering decay, [prayer,
My soul filled with anguish, to heaven raised its
And I felt reassured that 'My Maker was there.'

Now my dangers are past, and my wanderings are
o'er,
I've returned once again to my own native shore!
To the altar of mercy I'll ever repair,
And offer my vows to 'My Maker who's there.'

When the angel shall sound the last trumpet with
might;

When the earth and the skies shall be shrouded in
night,

And destruction shall seize all that's lovely and fair,
I still will believe that 'My Maker is there.'—ERIE.

MISTAKES.

Many of the devotional hours of a large class of serious Christians are almost lost, for want of attention to a single fact in the constitution of the human mind. The graces, love to God, faith in the Lord Jesus Christ, penitence, &c. are justly considered as marks of the renewed soul. Persons sit down and look into their hearts, to see if these feelings are there. Hours are spent in the search, and perhaps the feelings in question are not discovered. Doubt and darkness, if not despair, more or less durable, are the consequence. But how can any feeling be found, or even exist, in the mind, unless the appropriate object of that feeling is before the mind? But while the whole mind is turned upon itself, searching for the feeling of love, the object that should produce it, is necessarily unnoticed. The feeling cannot possibly exist at this same time; and of course cannot be discovered. So if I ask myself, do I repent of sin? While looking narrowly into my feelings, the nature of sin cannot be seen. Sin itself is not the object of thought. It is in vain, then, to look for the feeling of penitence, when the mind is too

busy to think of the real nature of sin.—The same remarks will apply to all our feelings. They vanish as soon as our attention is taken from the objects that produce them, and is fixed exclusively upon what is passing in our own minds.

How then shall we know what passes in our minds? We answer: 1. By consciousness.—When we contemplate the character of God or the Saviour, whether reading his word, or hearing its truths explained, if the feeling of love exist, we shall be conscious of the pleasure. If we are not, it does not exist at the time. How do we know that honey is sweet? We are conscious of a sensation produced by its touching the organ of taste. This is all the proof we can have; and a similar, passing attention, as it may be styled, giving to our feelings, is all the direct proof we can have of their existence.

2. Proof of the existence of Christian feeling must be chiefly sought in our actions. Self-examination, then, even if our real feelings are the immediate object of search, must be chiefly directed to the conduct which is consequent upon our feelings. We may indeed look into our hearts, to see what our motives are; but this is a different thing from examining feelings. It is not, however, the writer's intention to give rules for self-examination; but merely to suggest, for the benefit of any persons who are much in the habit of poring over their feelings, and seeking to discover the state of their hearts, by looking in upon them, while the object that should call forth their affections is absent from the mind, that the search is vain, and may produce much inquietude. To engage heartily in all the duties of religion—to live for God, even when we are not sure of our sincerity, is the most certain way to obtain the assurance of faith. Your's, &c. C. S. A.

A Family Society.—In the county of Jefferson, N. Y. on the first day of the present year, all the members of a family subscribed a mutual pledge of abstinence from ardent spirits, enjoining the same upon their posterity. The instrument was directed to be engrossed on some durable material and neatly framed, to be ready every new year's day, and descend to the oldest son in each generation.

A good Christian is like the sun, which not only sends forth heat, but goes its circuit round the world; thus, he who glorifies God, hath not only his affections heated with love to God, but he goes his circuit too, he moves vigorously in the sphere of obedience.

INSTALLATION.

On Wednesday last the Rev. Thomas Robbins was installed Pastor of the first Church and Society in Stratford. Sermon by the Rev. Francis L. Robbins, of Enfield.

Letters received at the Office of the Religious Intelligencer during the week ending Feb. 3, 1830.

John Bingham; Joseph Chester; Wm. Pearce; John G. Stanley; Porter Gibbs; D. McClure; Goodwin & Co; Rev. B. Pinneo; Peaslee & Coperthwait.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 37.

English Baptist Mission	577	Preaching in the open air	582	tic Slave Trade	587
View of the American Board		Sunday Mails	583	Summary—Surprising success	
of Foreign Missions	578	Prospects of the Western		of a Temperance Society	588
Revival in New Richmond	580	Country	584	Temperance Meeting at West	
Revival in Augusta, Me.—A		Illinois College—African Colo-		Hartford	589
Sermon from a text assigned		ny in Canada	586	My Mother.—Greece	590
by a Skeptic	581	Letters from Canada—Domes-		Instruction to Children	591